

The

Lion

March 2000

A merely parochial newsletter
provided for members only of St.
Mark's Parish, Denver, Colorado

The Christians were first called
'Catholic' at Antioch (St Ignatius'
Epistle to the Smyrniacs)

The 40 Days of Lent are Easy

for those who have heroically embraced the Gospel of Christ. The 40 days are simply the greatest opportunity to live much more closely with God, to put away foolish distractions, to grow in Wisdom and all the powers of Virtue. The method is simple and entirely wholesome:

1) Put away foolish things, such as smoking, gambling, television watching, gossip, and every lie. Avoid business, shopping, finance, investment, court appearances, and any such that can be rescheduled.

2) Practice the food disciplines: Everyone who is not obese already does practice a) abstinence, which is to select what to eat and not to eat, and b) fasting, which is to eat only one 'full meal' a day.

3) Provide yourself with vast amounts of leisure time filled with Spiritual enjoyments that fatten and refresh the soul: Retreats, Conferences, Classes, Daily Liturgies, Pilgrimage, Reading (check the Parish Bookstore & Library) that increases your knowledge and wisdom and understanding of this life and the next while increasing your desire for Heaven. Listen to recordings of talks, music, chant, liturgical prayer. These can be bought or borrowed. There are many sources and most can be



handed around and shared which brings us to: Take time with wholesome Christian friends so as to increase your power to practice social Virtues. By this learn to listen, to understand, to discern, and to pray for all sorts of other people, including family members. If you spend more effort to aggressively listen rather than talk, you will learn far more and be thought very wise. You will have time and freedom and leisure for these new activities because you will have 1) Put away foolish and busy things and 2) Practiced a more simple life during the 40 Days.

The matters of Fasting and Abstinence are set forth in the ORDO in a paragraph titled "LENT" that is placed just before March 15 (Ash Wednesday this year).

Abstinence applies to Wednesdays and Fridays during Lent. The rule is to eat no

flesh meat or the juice thereof (soup, etc.) on the Wednesdays and Fridays. It may surprise some that according to the ORDO this rule does not apply to Sunday, Monday, Tuesday, Thursday, or most of the Saturdays other than Holy Saturday. However, every monastery and parish will provide instruction for the members of the community regarding the Lenten abstinence. Our custom at St. Mark's is to abstain from flesh meats on all the days of Lent with the exception of Sundays.

The rule of Fasting applies to all the days of Lent and simply requires that only one 'full meal' be taken during the day and that should not be before noon. The other meals should be light fare. Most folk do not take more than one 'full meal' a day anyway and so a further restriction of the quantity of food should not be regarded as dangerous. The history of the Western practice of Lent is given in *The Liturgical Year* by Abbot Gueranger, O.S.B., volume 5, Lent, pages 1-19. The Newman Press, 1952.

The Oriental rules are more severe and may be found in many publications regarding Lenten observance. The more severe rules of abstinence: no flesh meat, no milk meats, no wine, and even no fish, are perhaps easier because they apply to every one of the Lenten days. An exception is the permission of fish on the Annunciation (March 25th).

It is most important to avoid conversations about the Lenten rules in which people insist on their own system... usually because their family or some priest or some magazine have recommended it to them. The most tiresome thing about the whole subject of Lent is the people who talk about it endlessly and give examples of their own great personal sacrifices and the 'higher' rules they are following. Really, if they would DO even half as much as they SAY, they would be dead and have had their icon painted and copies sold by the Church goods venders.

The fact is that nobody cares how much you do or say about your Lenten Rule. It is not about proving anything. Lent is about taking a 40 day holiday from the usual relentless grind of working and worrying and getting and spending and meeting expectations. Lent is about returning to God and to those mat-

THE WICHITA CHANCERY March 2000

To the Very Reverend and Reverend Clergy, the God-fearing Monastics and the Christ-loving People, my beloved and dear ones in Christ:

WITH blessings, I embrace and greet you with a holy kiss in the Name of the Lord Christ. Together with Christ-loving Orthodox Christians throughout the world let us joyfully welcome the honorable and salvific Great Fast, the Springtime of souls, for the brilliant light of the Resurrection of our Saviour is already dawning on the distant horizon. Having asked forgiveness of and granted forgiveness to "those who hate us and those who love us," let us eagerly cross the threshold into the holy season's "bright sadness" and proceed with confidence and dogged determination along the way of salvation prepared for us by Christ the Lifegiver, being emboldened by His words that "the kingdom of heaven suffereth violence, and the violent take it by force." Let no one of us be caught unawares! May our minds and hearts be open to emulate the sanctified Christ-lovers who have pleased God in every generation by loving unfeignedly, forgiving wholeheartedly, fasting tirelessly, praying fervently and repenting earnestly. Then, by His grace, the great and holy day of Pascha may find us worthy to enter into the joy of our Lord triumphantly chanting the "Christ is risen." Making a prostration before each of you, I beg your forgiveness and ask remembrance in your holy and God-pleasing prayers. Entreating our God to grant you a good Fast, I remain

Your unworthy intercessor,

+ B A S I L

Titular Bishop of Enfeh al-Koura

Auxiliary Bishop for the Southwest Region and the Mississippi Valley Deanery

Antiochian Orthodox Christian Archdiocese of North America

ters that are of the highest importance in defining who we are and what we shall be, and who our companions will be, for all eternity. -jcc §

In His sacred Gospel Our Lord Jesus Christ says to us: Enter ye in at the narrow gate (Mt. 7.13). Again he says: That though many tribulations we must enter into the kingdom of God (Acts 14.21). What this narrow gate is through which we must enter the wise Solomon make clear to us where he says: My son, give not thy mouth to cause thy flesh to sin (Eccles. 5.5). And again: The mouth of a fool is his destruction (Prov. 18.7). Let us therefore strive to place a strong guard on our lips, that they may not utter anything evil: for evil speech is worse than all poisons. All other wounds may be healed, but the wound of the tongue has no cure. The tongue of the dragon is less evil than

that of the whisperer, which in turn comes from a most evil demon: for it provokes quarreling and bitter strife between brethren, sows evil and discord among the peaceful, scatters many communities. If you permit the whisperer to approach you, he will strip you of every merit you possess. Whosoever becomes involved with him has already become a confederate in his bloodshed, in his murders, and in his slayings! for a whisperer and a murderer spawn the same whelp: if thy do not slay you with the sword, they will bring the same disaster on you with the tongue. The tongue of the whisperer differs little from the serpent's bite: rather, better to live with serpents and scorpions than sell with the whisperer. The whisperer and

those who give ear to him receive the same condemnation. Should you tread on boiling pitch, and go carefully, you may escape hurt. But should you chance to pass by a whisperer, keep far from him, lest he lead you into disasters: for his mouth at all times is filled with treachery and death. Because of these things I charge you severely, that you separate yourself from a whisperer as speedily as you can. Let him be a monk, let him be an anchorite, should he be your own father or brother, do not be ashamed to fly from him.

For "he that keepeth his mouth keepeth his soul" (Prov. 13.3). May the Lord preserve you in His peace. Amen. -St. Anthony, Abbot

Psalm CXXX

The Revd. Patrick Henry Reardon
Senior Editor, *Touchstone Magazine*

THROUGHOUT Christian history, Psalm 129 (Hebrew 130) has been one of the psalms most frequently prayed. Indeed, this psalm having long been designated for daily recitation in both the East and the West, there are undoubtedly thousands of Christians even now who know it by heart.

Named by its Latin opening words, *De Profundis*, Psalm 129 has always been considered an appropriate supplication on behalf of the souls departed. Thus, for many centuries in Western monasticism it was recited not only at Tuesday Vespers as part of the weekly course of the psalter, but at least two more times each day, specifically for the deceased faithful: at the end of the regular monastic "chapter meeting" in the morning and again after the day's principal meal.

In the Orthodox East, Psalm 129 is not only recited within the course the weekly Kathismata, but it is chanted each evening at Vespers between Psalms 140 & 116, during the great incensing. Thus, as the day gathers to a close and the shadows lengthen, Holy Church, having prayed at the appointed intervals throughout the day, now appropriately says to the Lord: "My soul has waited on Your word. My soul has hoped on the Lord, from the morning watch till night-time. From the morning watch, let Israel hope on the Lord."

Perhaps this same sense of deepening eventide is further conveyed in the opening line of our psalm, "Out of the depths have I cried to You, O Lord; Lord, listen to my voice. Let Your ears be attentive to the voice of my prayer." Certainly this line re-echoes the opening line of Psalm 140, which it follows in immediate sequence: "Lord, I have cried to You; give heed to me. Attend to the voice of my prayer, when I cry unto You."

And as the day ends, most of us are aware of various ways in which, during the course of it, we have failed of the grace of God, perhaps permitting some root of bitterness to spring up and trouble us, whereby many are defiled (Hebrews 12:15). We end our day, therefore, by

remembering God's mercy: "If You, O Lord, should count our sins, O Lord, who could stand it? But with You there is appeasement. For Your name's sake have I waited for You, O Lord. My soul has waited on Your word." And if with such sentiments we end the day, how fitting it is that we should so end our lives, hoping solely in the goodness of God and awaiting the visitation of His mercy. These lines indicate why we also pray this psalm for those who have passed from us.

And what is this "word" from God for which we wait at the end of the day? Is it, perhaps, "Today you will be

with Me in paradise"? Surely the thief hanging on the Lord's right hand was waiting for such a word, knowing that if the Lord should count our sins, who could stand it? Some mysterious movement of grace in his soul, however, prompted him to hope that with the Lord there is appeasement.

"Rich mercy" is one of the loveliest expressions characteristic of the vocabulary of Orthodox worship. In various troparia, antiphons, litanies, etc. we continually speak of God's "rich mercy." The image of abundant, overflowing mercy is preeminently biblical, of course. For example, one thinks of Ephesians 2:4, where St. Paul speaks of "God, who is rich in mercy." And of Christ he writes: "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (1:7). And somewhat later he says that God "will show the exceeding riches of His grace in His kindness toward us in Christ Jesus" (2:7).

Each evening Psalm 129 likewise speaks of this abundant, redemptive mercy of God: "For with the Lord there is mercy, and with Him is copious redemption; and He shall redeem Israel from all his iniquities." This merciful redemption is that of the "evening sacrifice," which we daily remember at Vespers, that salvific raising of Christ's hands in prayer on the cross when He paid the purchase of the world. It was in the evening sacrifice, offered while the world was plunged in a darkness that started at noon, that the Father "delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins" (Colossians 1:14). This is the vesperal mercy and the copious redemption in which, at the end of the day, we place all our hope. §



THE ANNUNCIATION OF THE BLESSED VIRGIN MARY, March 25th

Commonly called Lady Day

Collect

WE beseech thee, O Lord, pour thy grace into our hearts : that, as we have known the incarnation of thy Son Jesus Christ by the message of an Angel ; so by his Cross we may be brought unto the glory of his resurrection. Through the same Jesus Christ thy Son our Lord. Who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

From a Sermon by St. Leo of Rome
(Sermo 2 de Nativ. Domini)

GOD is he whose nature is goodness, whose will is power, and whose work is mercy. Wherefore, at the very beginning of the world, as soon as the devil's hatred had mortally poisoned mankind with the venom on his envy, this almighty and merciful God even then foretold those remedies which his mercy had foreordained for our healing. At that time he bade the serpent know that there was to be a Seed of the woman who yet should crush the prideful swelling of his pestilential head. This seed was none other than the Christ to come in the flesh, even God and Man in one Person, who should be born of the Virgin, and by his virgin-birth should condemn the seducer of man.

THE devil rejoiced that he had, by his artful cunning, so deceived man as to make him lose the gifts of God, and forfeit the privilege of eternal life. Yea, when the devil had thus brought man under the hard sentence of death, he found a certain solace for his own misery in the fact that he now had a comrade in his guilt. He thought also that God, in his just anger, would change his original design towards man, whom he had made in such honour. But, dearly beloved, that unchangeable God, whose will cannot be balked of its loving-kindness, in the dispensation of his own secret counsel, had already provided a mysterious way for carrying out his original purpose of goodness. So it was that mankind, which had been led into sin by the wicked craft of the devil, was not suffered to perish, and frustrate that gracious purpose of God. §

Thanks to Benjamin Joseph Andersen who prepares daily hagiographical notes for the Parish.

Worship: Part III

by Susan Upton Eklund

THE word Worship comes from the anglo-saxon Wirthschip or worth-ship. It declares worth. It expresses a sense of profound awe at the Divine Mystery.

At the ritual center of the definitive Divine Mystery is the Mass. In this sacrament, we see the mystery of the Consecration; the mystery that changes bread and wine into the Body and Blood of Christ. It is the visible sacrifice that creates again that which our Lord ordained. "The Sacrifice of the Mass is that same as the Sacrifice of the Cross, for Christ who offered himself once and for all on the Cross, now presents himself by the hands of his priests in the Mass on earth."

One of the purposes for which the sacrifice is offered is to worship God. In the execution of the Mass, we are offered a variety of sensual stimuli that assist us in focusing our mind and heart on the worship of God. We hear the bells and the choir; we see the beautiful vestments and the icons; we smell the incense. We even taste the Body and Blood of our Lord. We take Him into our weak vessels, and He strengthens us. We are in a sacred space performing a sacred ritual.

Tito Colliander, the author of *The Way of the Ascetic* writes-

And the Church offers you also the Holy Icons of the Mother of God, the angels and the saints, and prayer before them, and candles and incense, holy water and the gleam of gold and singing. Receive all this with gratitude and use it all for your upbuilding and encouragement, improvement and benefit as you travel further. Give free outlet to your love for the generous Lord of love, kiss the Cross and the icons, adorn them with flowers; if only evil be crushed with silence, the good will be allowed to breathe freely. If what is given in love is received in love, the scope of love is increased and enlarged, and this is the aim of your work. The greater the river, the wider the delta. Use your own body, too. As an aid in the struggle. Trim it down and make it independent of earthly whims. Let it share your trouble: your wish to learn humility, so let the body also be humble and bow to the ground. Fall on your knees with your face to the earth as often as you can in privacy, but get up at once, for after a fall follows restoration in Christ. Make a sign of the Cross assiduously: it is a wordless prayer. In a brief moment, independent of sluggish words, it gives expression to your will to share Christ's life and crucify your flesh, and willingly, without grumbling, to receive all that the holy Trinity sends. Moreover, the sign of the Cross is a weapon against evil spirits: use this weapon often and with reflection.

Modern journals of spirituality and sometimes even public television offer us "how-to's" to make "sacred spaces." Two more common aspects in the effort to connect with the sacred are candles and incense. The scent of beeswax and the smell of



incense are outside of everyday life. Even in the popular arena of "aromatherapy" these scents are emphasized as transcendent and meditational. We know that nearly every religion has some version of a "burnt" offering." The Hebrews, Buddhists, and Hindus offer incense during ritual practices as an aid to prayer. Incense has many symbolic and spiritual levels. "In every place incense shall be offered unto my name and a pure offering." It is symbolic of the prayers of the saints. St John the Divine mentions the use of incense in the heavenly court in the book of Revelation 8:3 "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand."

Ecclesiastical incense doesn't come in "flavours," but each brand has a distinctive aroma. It also reminds us that "not only does virtue proceed from the gospel but also that by the holiness of our lives and by our good works we should be "unto God a sweet savour of Christ" (2 Cor.ii 15) The Far Eastern incense-on-a-stick is not used in Christian worship. Many monasteries make their variety.

Candles have also a many-layered significance in our worship. Of course, the most clear of which is the connection to the Light of the World. The six "standard" or "office lights" represent this. The two larger candles on the ends are symbolic of the dual nature of Christ. If you see a seven branch candlestick, the lights are the seven gifts of the Holy Spirit, or the seven sacraments. It was believed that wax came from the virgin Bee, thusly symbolizing our Lord's incarnation from the Virgin Mary. The wick is His soul, the Flame His Divinity: and this a complete setting forth of the mystery of the Incarnation. Votive candles are also used to accompany our special prayers. Spiritually, the worshipper shares the light, which is symbolic of the light of Christ. There is even a pious belief that as long as the candle burns, the prayer goes up to heaven. These are personal offerings and are often made as a token of veneration to a saint. The word votive is from the same root as "to vow". A votive offering is used to show the sincerity in the vow. In the Old Testament, Hannah made a votive offering of Samuel, her son. She devoted a yet unconceived child to the service of God. Votive offerings are also made for petitions and thanksgivings. The very act of paying for and lighting a votive candle and the visual image retained help us recall it's purpose and reinforce our prayer or vow.

The ringing of bells is used as a general signal to pay attention. In Church the bells call us to remember that something Holy is about to take place. The Sacring bell tells the congregation at large that the Church is now at prayer. Traditionally, bells are used to summon the deity as well. The smaller Sanctus bells are rung at the altar and are a sign to the congregation that we should pay ever closer attention to what is going on at that moment in the service. They are rung during the Sanctus, prior to the prayer of Consecration and at the thrice at the elevation. Some traditions say we should cross ourselves at the elevation. This practice began privately in the 2nd century and liturgically in the 4th century. It is meant as a profession of faith, affirming the sovereign power of the sign of the cross against evil. Some say it is fitting to strike our breast three times, as a sign of humility; some combine both

practices. This double image arises out of the later discussions in the Roman Catholic Church as to when the actual transubstantiation took place and later indulgences as to the adoration of the Sacred Host. In Orthodoxy there is no such distinction, except the transition to Totus Christus (or complete Christ) is complete by the end of the epiclesis. The bells are also rung at the Sanctus as a summons to add our voices to the everlasting thrice Holy and as a signal of the commencement of the Canon of the Mass It is conventional to strike the breast three times at this time as well. The bells are also rung when the priest says thrice, "Lord, I am not worthy that thou shouldst come under my roof, but speak the word only and my soul shall be healed."

Both holy water and Icons are part of the tactile stimulation that takes place in church. Holy water is blessed on Easter Even and may be taken for home use. Water is also blessed at every mass, prior to the priest's ablutions. It is symbolic of the purifying power of God and of the sacrament of baptism. It is a visible sign of God's blessing on us. The holy water stoup is just outside the door of the nave, or the main body of the church. We dip our fingertips in and cross ourselves upon entering and exiting. Holy water can be used in the home as a remedy or for blessing things. At a high mass, we might see the usage of the Asperges Rod. This is a small water "shaker" on a handle. The Priest blesses the sanctuary and the worshippers symbolizing our baptism. There is also a large icon stand by the front door. In orthodoxy, we kiss the icon and ask the saint therein portrayed to pray for us. These customs are both a matter of personal preference.

Our Western tradition is filled with pious gestures. Some of these are common to both East and West; some seem to survive in either one or the other. The most common custom in both rites is the sign of the Cross. It is the thing that unifies us, as Orthodox, most of all. In both the East and West, we cross ourselves with three fingers, the thumb placed between the index and middle finger with the other two down. This signifies the Trinity for the first three fingers and the dual nature of Christ as God and as Man for the last two fingers. To cross oneself, one starts at the forehead to the breast; then right shoulder to left. This directional distinction shows that we are orthodox. When the Trinity is addressed or invoked in adoration during prayer, we cross ourselves. Aelfric (c. 1000) says "A man may wave about wonderfully with his hands without creating any blessing unless he makes the sign of the cross. But if he does, the fiend will soon be frightened on account of the victorious token. With three fingers one must bless himself for the Holy Trinity." At the beginning of the Gospel, there is a different method for signing the Cross. We make a small cross on the forehead, one on the lips and one over the heart. This is a physical expression of the prayer which the priest says silently over the deacon: "The Lord be in thy heart and on thy lips: that thou mayest worthily and fitly proclaim his Gospel: In the name of the Father and of the Son and of the Holy Ghost, Amen." One crosses himself at the "et resurrexit" section of the Creed: "I look for the resurrection of the dead: And the Life of the world to come." One again crosses himself either as a self-blessing or when someone else blesses him i.e. when the priest blesses us at the dismissal.

The knocking of the breast is a sign of repentance. In older psychology, the heart is the organ with which one

makes choices. People strike it to show admission that their choices have been faulty. This practice is used during the Kyrie eleison, "Lord have mercy." and at the Sanctus and Agnus Dei both as signs of unworthiness and humility asking for God's mercy. At the Agnus Dei, it occurs when people say or sing "Have mercy upon us" and "Grant us thy peace." It may seem odd that in petitioning peace we still submit an act of humility. In it's original form, the Agnus Dei was threefold, the final petition was not changed until the 12th century. There are some monastic communities that still retain the usage of the complete threefold petition.

There are four bodily attitudes common for prayer: Standing, bowing (profoundly, as in from the waist), kneeling on both knees and finally the full prostration. As St Ambrose said "The knee is made flexible by which the offense of the Lord is mitigated, wrath appeased, grace called forth..." Anciently, one knee was considered a "sacred" joint and therefore available to show humility and petition. Kneeling began in the first century to show Christian humility. In the Eastern rite, practices for kneeling are different than in West. It is the most common posture in the west for prayer.

Christians genuflect upon entering or exiting the pew. Genuflexion on the right knee was meant for our heavenly monarch and on the left for our earthly ruler. It is another practice from the ancient worship of the Hebrews. They had a practice of a ceremonial reverence when passing from the Court of the Holies to other sections of the temple. It is the expression made out of respect for the Blessed Sacrament, which is the body of Christ. One can tell if Our Saviour is present in the tabernacle if the Sanctuary Lamp is lit. If it is not lit or is absent, or if the tabernacle stands open as it does on Good Friday, there is nothing to revere. At these times it is still appropriate however to bow. Genuflexion is the western equivalent of the profound bow commonly used in the Eastern Rite. The profound bow is not commonly found in the Western Rite parochial tradition. Bowing expresses reverence for a person, such as a bishop; genuflexion is reserved for the sacramental presence of Christ. People also genuflect during the Nicene Creed at the phrase "and was incarnate by the Holy Ghost, of the Virgin Mary and was made man." This is in honor of the mystery of the incarnation. This is common also in the last Gospel of the Gregorian rite when St John says "and the Word was made flesh and dwelt among us" Christians show our sorrow and humility at the death of Christ, when during the Passion, they kneel at the point where He "gives up the ghost." While bowing is very different from the profound bow, inclining ones head signifies respect also. How many people upon greeting someone on the street, nod their head and say Hello. When the name of Jesus is mentioned, people nod their heads, acknowledging His presence. This is actually an abbreviated form of the practice of kneeling or genuflecting at the name of Jesus. "At the name of Jesus, every knee shall bow." Many in the Western tradition also bow at the Gloria Patri. They also bow their heads dur-

ing the "Gloria in Excelsis", at the phrases "we worship thee" and at "receive our prayer" and at the name of Jesus. Another place where bowing is used is when the priest or other sacred minister addresses us either verbally or in the form of bowing to us. This occurs at the censuring of the congregation, or when the priest uses the address "The Lord be with you."

Another form of bodily worship is seen in voicing responses and singing. These should be made in a well modulated voice and as meaningfully as possible. Worship not theater! We may sing all the parts of the service music as well as we know them and the hymns. The minor propers may be sung by all as is comfortable, or as is traditional parochially. Fortunately, these are often printed in the bulletin. The communion verses are sung before communion. The communion hymn should be sung by all after returning to their respective seats. The final verse of a plainchant hymn is often addressed to the Trinity. It is traditional to bow during this verse.

By mastering "brother ass" the body becomes an active instrument of worship. A Christian can be as much stimuli to another as "smells and bells". Just as many voices can make an unison, when the senses are fully employed, people can truly "see" God. When they worship corporately they not only worship with each other, they are in the company of Heaven. As it is stated in the Te Deum:

The glorious company of the Apostles, praise thee. The goodly fellowship of the Prophets, praise thee. The noble army of Martyrs, praise thee. The Holy Church throughout all the world doth acknowledge thee.

Christ as Hero:

A Case for Men to Reclaim the Heroic Life.

- One Day Conference -

Saturday, March 4, 2000

From 9:30 AM to 2:30 PM at A **Downtown Club**, near the Capitol, DENVER, Colorado

For Information:

www.WesternOrthodox.com/conference.htm

Sentimental and effeminate images of the person of Christ have dominated Christian piety for nearly a 1,000 years and have alienated men from the Churches. Dr. Leon Podles has argued that for many men and women, the more authentic Image of Christ as hero, selfless, powerful and virtuous, will serve to reclaim their respect and loyalty.

Send your Name and Check to:

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1405 South Vine Street
Denver, CO 80210-2336

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Telephone (____) - ____ - ____

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\$ 18.00 per person Advance Registration
(payment due by Friday, March 3, 2000)

- or -

\$ 9.00 Student Advance Registration fee
(payment due by Friday, March 3, 2000)

Fee at the door without advance registration : \$ 25.00

March 2000

Sun

Mon

Tue

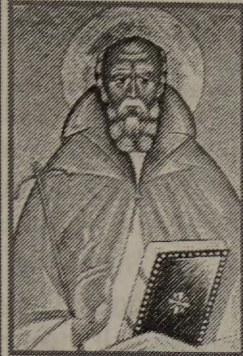
Wed

Thu

Fri

Sat

A wholesome Lenten spiritual practice is to read the Morning & Evening Psalms from the BCP. Dr. Neale's *Commentary on the Psalms* is helpful. A *Manual of the Hours* is also available in the Bookstore where are many books, tapes, icons...



1
7:30 AM Morning Prayer
8:00 AM Mass
7:00 PM Scholars
St. David of Wales

2
7:30 AM Morning Prayer
8:00 AM Mass
7:30 PM Choir Rehearsal
St. Chad

3
7:30 AM Morning Prayer
8:00 AM Mass
St. Owen, Steward of Royal St. Etheldreda & Monk

4
7:30 AM Morning Prayer
8:00 AM Mass
9:30 AM Christ as Hero: a Case for Men to Reclaim the Heroic Life
5:00 PM Confessions in Lady Chapel
5:30 PM Evensong
6:00 PM Mardi Gras

5
7:30 AM Morning Prayer
8:00 AM Mass
9:10 AM Church School
10:00 AM Mass
11:30 AM St. Edward Guild Meeting
4:00 PM Evensong
Sexagesima

6
Ss. Perpetua & Felicitas, Martyrs

7
feria

8
7:30 AM Morning Prayer
8:00 AM Mass
feria

9
7:30 AM Morning Prayer
8:00 AM Mass
7:30 PM Choir Rehearsal
feria

10
7:30 AM Morning Prayer
8:00 AM Mass
feria

11
7:30 AM Morning Prayer
8:00 AM Mass
5:00 PM Confessions in Lady Chapel
6:00 PM Evensong
feria

The Annunciation, March 25th, is the Feast of the Lord's Incarnation, when 'The Word was made flesh and dwelt among us.'

12
7:30 AM Morning Prayer
8:00 AM Mass
9:10 AM Church School
10:00 AM Mass
4:00 PM Evensong
5:00 PM Sunday of Orthodoxy at the Cathedral
Quinquagesima



Shrove Tuesday
Supper 6 PM
hosted by your Vestry!

15
7:00 AM Mass w Ashes
12:10 PM Mass w Ashes
7:00 PM Mass w Ashes
Ash Wednesday fast, abstinence

16
7:30 AM Morning Prayer
8:00 AM Mass
7:30 PM Choir Rehearsal
After Ash Wednesday

17
7:30 AM Morning Prayer
8:00 AM Mass
8:00 AM Mass After Ash Wednesday
St. Patrick Enlightener of Ireland
7:30 PM Stations of the Cross

18
7:30 AM Morning Prayer
8:00 AM Mass
5:00 PM Confessions in Lady Chapel
6:00 PM Evensong
After Ash Wednesday

19
7:30 AM Morning Prayer
8:00 AM Mass
9:10 AM Church School
10:00 AM Mass
4:00 PM Evensong
Quadragesima, I Lent

20
St. Joseph, Most chaste Spouse of the BVM

21
Repose of St. Benedict, Abbot

The Stations of the Cross are offered on Fridays at 7:30 PM. A simple Lenten Supper is served at 6:30 PM.

22
7:30 AM Morning Prayer
8:00 AM Mass
7:00 PM Scholars
Ember Wednesday

23
7:30 AM Morning Prayer
8:00 AM Mass
7:30 PM Choir Rehearsal
Thursday after I Lent

24
7:30 AM Morning Prayer
8:00 AM Mass
8:00 AM Mass Ember Friday
6:30 PM Lenten Supper
7:30 PM Stations of the Cross

25
7:30 AM Morning Prayer
8:00 AM Mass
12:10 PM Mass at Noonday
5:00 PM Confessions in Lady Chapel
6:00 PM Evensong
Annunciation of the Blessed Virgin

26
7:30 AM Morning Prayer
8:00 AM Mass
9:10 AM Church School
10:00 AM Mass
4:00 PM Evensong
II Lent

27
St. John of Damascus

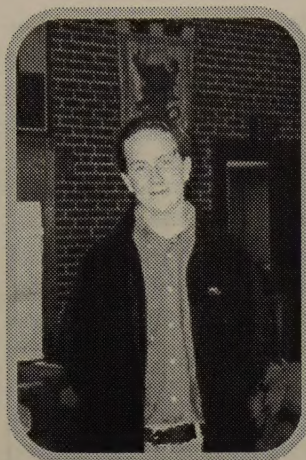
28
Tuesday after II Lent

29
7:30 AM Morning Prayer
8:00 AM Mass
7:00 PM Scholars
Wednesday after II Lent

30
7:30 AM Morning Prayer
8:00 AM Mass
7:30 PM Choir Rehearsal
Thursday after II Lent

31
7:30 AM Morning Prayer
8:00 AM Mass
8:00 AM Mass Friday after II Lent
6:30 PM Lenten Supper
7:30 PM Stations of the Cross





Benjamin Joseph Andersen was born on April 2, 1980 in Denver, Colorado.

His parents, Laurence and Katie, were both brought up in large traditional Roman Catholic families, and Benjamin was baptized in the Roman Catholic Church at St. Philomena's parish in Denver. St. Philomena's remained a traditional bastion of pre-Vatican II

Catholicism and thus Benjamin received his baptism according to the old Roman Rite. A couple years later, the parish was dissolved by the Archdiocese of Denver and its building was destroyed. The Andersens left Roman Catholicism and began to identify with charismatic evangelical Protestantism. For most of his elementary and secondary schooling, Benjamin received his education in charismatic schools but always felt at odds with the teachings, mindset, and practices of charismatic Protestantism. In high school, after experimenting with Calvinism simply as a rationalistic antidote to charisma (mainly to annoy Bible teachers and "worship leaders"), Benjamin began reading about Anglicanism and at his request the Andersens began to attend a small conservative Episcopal parish in Denver.

At this time, dissatisfied with the liberalizing trends of the Episcopal Church, Benjamin began considering his "options," namely going back to the Roman Church, joining the continuing Anglican movement, or becoming Orthodox. Eventually, after a year or so of reading and prayer, it became evident that Orthodoxy is the only stable form of Christianity, having a direct, unbroken, living continuity with Apostolic Tradition, unchanged by either Roman addition or Protestant subtraction. After starting his first year at the University of Denver, Benjamin found St. Mark's and began his catechumenate. Although he was for most of his life a non-practicing Roman Catholic, Benjamin credits Anglicanism with introducing the basics of the Catholic Faith and opening the door to eventual entry into Holy Orthodoxy. He considers himself an incurable Anglophile, with a special love for the Anglican liturgical tradition and various Anglican divines and mystics such as Lancelot Andrewes. Thus, Western Rite Orthodoxy for Benjamin is an incredible gift and a Godsend.

Benjamin was received into Holy Orthodoxy by Confession, Chrismation and profession of faith, on February 22, 2000. Dr. Dan Crawford served as Sponsor. He has chosen two patrons, St. Benjamin (Veniamin),

New Martyr of Petrograd, and St. Joseph of Arimathea and Glastonbury. After completing his BA in Religious Studies, History, and Philosophy (with a minor in secondary teaching certification) at the University of Denver, Benjamin hopes to go to seminary. He is contemplating a possible vocation to the priesthood. §

Parish Notes: The Young Orthodox will Host a *Mardi Gras* dinner at St. Mark's on Saturday, March 4th at 6:00 PM. The St. Edward Guild will host a Meeting at about 11:30 AM on Sunday, March 5th. The Vestry will host a Shrove Tuesday Supper on March 14th. Ann Pinfield will offer a Hardanger Class on Saturday, 11 March at 10 AM. Kit Brown will meet Sunday, March 12 at 11:30 AM with those going to the Victorian Tea.

Susan Mahan is a member of the Bell Choir which will ring music at St. Mark's on Sunday, March 5, 2000.



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The Revd John Charles Connely, Rector and Dean of the Fruited Plain, Western Rite Vicariate, The Antiochian Orthodox Christian Archdiocese of North America, Greek Orthodox Patriarchate of Antioch and the East. Matushka Deborah is Staff Photographer.

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